

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 7.

JULY 12, 1817.

VOL. II.

## FOREIGN INTELLIGENCE.

### ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS  
AND MISSIONARIES THROUGHOUT THE  
WORLD.

Continued from p. 85.

#### CAFFRARIA.

A country in South Africa—700 miles N. E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1816.

*T. Williams, Tzatzoo, a native.*

#### CALCUTTA.

The chief of the three British Presidencies in India—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry: the Diocess extending over all the territories of the Company—population estimated variously, from 500,000 to 1,000,000—habitations of individuals, in 1788, not including the new and old forts and many houses belonging to the Company, were 78,700; of which those of British subjects were 4300, Armenians 640, Portuguese and other Christians 2650, Hindoos 56,460, Mahomedans 14,700, and Chinese 10.

#### BAPTIST MISSIONARY SOCIETY.

For the connection of this Society with Calcutta, see Serampore.

CHURCH MISSIONARY SOCIETY.—1816.

*W. Greenwood, C. F. G. Schroter.*

The concerns of the Society in the North of India are under the management of a Corresponding Committee at Calcutta, to whom is allowed the sum of 1500*l.* per annum; the European residents and others adding several hundred pounds, to be applied, in the most promising methods which may offer, in furthering the Society's designs. The Corresponding Committee are anxious to discharge the trust reposed in them in the most effectual manner. They have established, in behalf of the Society, various

Schools, in Meerut, Agra, Chunar, on the coast, and in Calcutta. At Kidderpore, near Calcutta, a school room has been erected, on land given by a native; and a teacher has been provided to carry into effect the new system of instruction. A Christian institution, as a seminary for students and missionaries, with requisites for translating and printing, is in contemplation. An estate has lately been purchased, with this view, at Garden Reach, about four miles below Calcutta, at the cost of 12,000 rupees, or nearly 1500*l.* Six native youths, who came down from Agra with the Rev. Daniel Corrie, on his embarkation for Europe, are preparing as Missionaries, Readers, and Schoolmasters.—Serjeant M'Cabe has at present, the charge of them.

LONDON MISSIONARY SOCIETY.—1816.

*Henry Townley, James Keith.*

#### CALEDON.

See Zurebrach.

#### CANOFFEE.

On the Rio Pongas, in Western Africa, upward of 100 miles N. W. of Sierra Leone—a station among the Susoos.

#### CHURCH MISSIONARY SOCIETY.

*Melchior Renner, John Godfrey Wilhelm, Jellorrum Harrison, native Schoolmaster. Jacob Renner, native usher.*

This Mission was first established by the Rev. C. F. Wenzel, now stationed at Kiskey Town, in Sierra Leone. Bashia, which was the first settlement of the Society, and had been supported for several years, has been given up: the children being removed to Canoffee, a few miles higher up the river; that situation being better adapted for their instruction. The society maintains and educates 100 native children at Canoffee. A church has been erected there. Mr. Wilhelm is translating the New Testament in

to Susoo, and preparing elementary books.

CANTON.

A sea-port in the empire of China, of extensive commerce, and vast population.

LONDON MISSIONARY SOCIETY.—1807.

*Robert Morrison.*

Mr. Morrison has effected the highly important object of the translation and printing of the New-Testament in the Chinese language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of life and immortality, into an empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese Grammar, printed in Bengal; and a large Chinese Dictionary, which is now printing at Macao.

CAPE COAST.

A British settlement in Western Africa, under the African Company.

SOCIETY FOR PROPAGATING THE GOSPEL.

*Philip Quaque, native.*

CAPE TOWN.

In South Africa.

LONDON MISSIONARY SOCIETY.

George Thom has resided here several years, and has been useful both to Europeans and slaves.

The following five missionaries are on their voyage, to reinforce the missions in South Africa.

*John Taylor, Evan Evans, Robert Moffat, James Kitchingman, John Brownlee.*

WESLEYAN METHODISTS.]

*Barnabas Shaw.*

CEYLON.

This celebrated island, lying off the south-eastern point of the peninsula of India, now wholly in possession of the British Crown, offers the most ample and unrestricted encouragement for missionary exertions: and will, doubtless, by the divine blessing on the different societies which are pressing for-

ward to cultivate this prolific field, repay the British Government a hundred fold for its sound policy and wisdom. Both the Portuguese and the Dutch, who successively possessed settlements here, promoted Christianity. There are now about 150,000 persons who profess themselves Protestants, and about 50,000 Roman Catholics; but they blend many heathen notions and practices with their Christianity. By the benevolent exertions of the chief Justice, the Hon. Sir Alexander Johnston, the state of slavery in Ceylon is put into a train of being speedily abolished for ever.

COLUMBO.

Is the capital of the island—population about 50,000—inhabitants chiefly idolaters, of the sect of Budhu.

LONDON MISSIONARY SOCIETY.—1805.

*J. D. Palm,*

Sent out as a missionary, is now minister of the Dutch Church in Columbo. Mr. Erhardt and Mr. Read superintend schools in *Matura* and *Amlam-goody*.

BAPTIST MISSIONARY SOCIETY.—1812.

*James Chater, Thomas Griffiths.*

Mr. Chater has nearly finished a Grammar of the Cingalese, and is now able to preach in Portuguese.—Mr. Griffiths has lately joined him.

WESLEYAN METHODISTS.—1814.

*Benjamin Clough.*

JAFFNAPATAM.

WESLEYAN METHODISTS.—1814.

*James Lynch.*

BATTICALOE.

WESLEYAN METHODISTS.—1814.

*Galle.*

WESLEYAN METHODISTS.—1814.

*Thomas H. Squance, G. Erskine.*

These missionaries visit *Matura*.

The Wesleyan missionaries are assisted by Mr. A. Armour, and by Petras Panditta Sekarra, a converted Buddhist priest.

From the same Society, the following missionaries sailed for Ceylon and the East, and arrived in safety at



Galle on the 12th of June :—*Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway ; John M'Ken-* having arrived before them from the Cape. The following have been appointed to the same destination :—*W. B. Fox, Thomas Osborne, Robert Newstead, and John Barry.*

From the American Board of Missions, there have sailed for Ceylon and the East, *Daniel Poor, Jas. Richards, Horatio Bardwell, Benjamin Meigs, and Edward Warren ;* who are safely arrived, and have been well received.—Two of them will proceed to Bombay, and three be appointed to stations in Ceylon.

CHINSURAH.

In the province of Bengal, formerly a Dutch settlement.

LONDON MISSIONARY SOCIETY.—1813.

*Robert May, J. D. Pearson.*

Mr. May has established twenty-four schools, in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are about 1500 children in these schools, among whom are 258 sons of Brahmins. Mr. Pearson is on his voyage to India, to assist in the superintendence of the Schools ; the benefits of which are likely to be greatly extended, and on an improved plan, highly commended by the gentlemen of the country.

CHITTAGONG.

A district in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood which divide the British dominions from the Burman empire. It is about 230 miles east from Calcutta.

BAPTIST SOCIETY.—1812.

— *Du Bruyn.*

The prospect is encouraging. The people are solicitous for the education of their children. Mr. Du Bruyn has been successful in gaining the confidence of the Mugs, an uncivilized people, who retreated to the mountains on his first settling near them.

CHUNAR.

A town near Benares—about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.—1815.

*William Bowley,*

Born in the country, was for some time at Agra. but is now placed at Chunar, where he is actively engaged in devising and forming schools for the natives ; having one central school, and others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He is also labouring with advantage to professing Christians and others.

CONGO TOWN.

A town of negroes, in the colony of Sierra Leone, re-captured from smuggling slave ships, and collected under British protection.

CHURCH MISSIONARY SOCIETY.—1817.

*David Crennand,* schoolmaster (sailed.)

CUTWA.

A town in Bengal, on the western bank of the Hoogley, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

*William Carey jun.*

*Kangalee, Mut'hoora, } natives.  
Vishnuva, Kanta, }*

This station was originally formed by Mr. Chamberlain in 1804. Besides establishing a School, he laboured much in preaching the Word in the neighbourhood, and with considerable success. Here Kangalee and Brindaband, two useful native preachers, were brought to believe in Christ.—From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers : also to the neighbourhood of Lakra-koon-da, in the district of Berbhoom, sixty miles N. W. of Cutwa, where a thriving branch of the Church, and several schools, are now established, under the superintendence of Mr. W. Carey, aided by Kangalee and other native brethren. Mr. W. Carey has been advised by his brethren at Serampore to enlarge the number of schools.—There are a few pious soldiers who have been baptised at Berhampore. The clergyman has given them a place to meet in for worship.

(To be continued.)

**ABDOOL MESSEEH.**

The Rev. Mr. Corrie, in his Remarks on India, states "that between March 1813 and August 1814, about fifty persons were led, chiefly through the labours of Abdool Messeeh, to embrace the Christian profession, together with about twenty of their children. Of these, some were Fakcers, or Religious Mendicants; and some were of the class of House Servants. Six were Mahomedans of the first respectability; and the remainder, being the greater part, were of the labouring orders of the people. During most of that time, about a hundred Heathen and Mahomedan children were also admitted into our schools; and, if proper assistance for their instruction in English could have been found, much more might have been done for their improvement than was practicable with the means which we enjoyed."

Are not these facts alone sufficient to silence every objection against sending missionaries to the heathen? Is not the salvation of fifty immortal souls, which were led to embrace the Gospel in little more than one year, through the instrumentality of Abdool Messeeh; and he himself a trophy of the missionary cause, of far greater value than all the wealth, and all the labour, that has ever been or ever will be expended to Christianize the heathen? But the work cannot stop here. This is but the beginning of the Christian's triumph. Your reward is in heaven. You have cast your bread upon the waters, perhaps doubting whether it would ever be gathered; and behold, from a little seed sown, what a harvest! What encouragement to do more! How great will be your joy when you shall look back, with a humbling sense of the little you have done, and say, Lord, when did we minister to thy wants? and the King shall point to these gems in the missionary crown gathered from among the heathen, and say, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We sincerely hope that those who have hitherto looked on with indifference to the missionary cause, or who have opposed the great work of evangelizing the Heathen, through unbelief, will now be convinced by facts; and although they have never contributed to send them the Gospel, we hope they will not disdain to receive good for evil, by hearing it explained with demonstration and with power by this converted Musselman.

Shekh Salih, a Mahomedan, born at Delhi, having received Christianity under the late Henry Martyn, was admitted to Christian baptism by the late Rev. David Brown, at Calcutta, in the year 1811, by the significant name of Abdool Messeeh, "Servant

of Christ." In the close of 1812, he left Calcutta, to proceed to Agra,\* with the Rev. Daniel Corrie. Very interesting Journals have appeared of his proceedings, from the time of his leaving Calcutta to August, 1814, when Mr. Corrie quitted Asia, on his temporary return to Europe for the restoration of his health. These Journals were drawn up by Mr. Corrie from minutes taken at the time.

After Mr. Corrie's departure, Abdool soon began to feel the loss of his wise counsellor and affectionate friend; and, being at the same time afflicted in body, he seems to have kept no regular minutes of his proceedings, till January, when he resumed his practice.

The following Journal for that month is the fruit of his recovered spirits and vigour. It is translated and compiled, by a friend, from the original minutes of Abdool written in Hindoostanee. Our readers will, doubtless, wish, with us, to receive these Journals in uninterrupted succession.

From the Missionary Register.

*Journal of Abdool Messeeh.*

January 1, 1815. *Sunday.* Worship at the Church at 8 A. M. All the native Christians, men and women, and Mr. Keble with his children, attended. In the evening, various Christian friends and servants, and many Mussulmen and Hindoos, beside the native congregation, attended service. At night, prayers with the family.

Jan. 2. *Monday.* In the morning, all the native Christians, men and women, came to prayers in the Church, and then went about their usual occupations. The children first pointed out a verse of the gospel each, and then occupied themselves in their Persian reading. After breakfast, having committed their tasks to memory, they were employed in writing Persian. Abdool retired to his house, to receive any who might wish to see him, for the sake of counsel or inquiry. After dinner, was occupied in looking over the Koran, to prepare answers to the Mahometan Disputers. At four, heard the boys their lessons, and dismissed them. Abdool then went to meet the Christian Brethren who had come from Gualier to visit him, and brought them to his house. After taking refresh-

\* See Agra, page 82.



ment, prayed together, and went to rest. Accidentally rising in the night, had much discussion respecting the Portuguese Church, and the inventions of their priests. At last, having nothing to answer, they were silent.

Jan. 3. *Tuesday*. Having performed worship and set the children to their tasks as usual, Abdool was preparing to return to his house, when a handsome well-dressed young man, with several attendants, entered the Kuttra, and inquired, "Where is Abdool Messeeh?" On Abdool's being pointed out, he came up to him; and, having saluted him, said: "I have come a long way to see you: I heard of you in Jaypore. I have read several books of the New Testament, and am fallen into great doubts respecting the Hindo Faith; but on account of my family am afraid to embrace the true way, and I have been in great distress a long time." He then repeated several parts of the Gospel; and it appeared from his discourse that he had read much of the Scripture, and had imbibed great suspicion of the soundness of his creed. He then inquired concerning the first conversion of Abdool. Abdool related to him his whole history; and, till eight o'clock, laboured, with arguments drawn from Scripture, to confirm him. The young man, raising his head after long consideration, observed, "What you say is very just. The Godhead of the Lord and Saviour is clear; but it is quite an impossible thing to leave all one's relations and friends." Abdool observed, "Our Saviour has said in the Gospel, that *if any one will not leave his friends, for my sake, he is not worthy of me.*" He was silent, and asked for a copy of the Epistle to the Romans, which was given him. He then took a friendly leave. At parting Abdool asked his name: he replied, "Ramdial Brahmin;" and said that he was going the next day to Muttra, where his elder brother had gone to bathe; and requested Abdool to pray for him, that God would remove his doubts, and teach him the truth. Abdool answered, "Amen!"

Jan. 5. *Wednesday*. After worship and tasking the children, a servant of the Hukeem Hyder'ooddeen came to call Abdool, saying, that the Hukeem's eldest son had come from the court of Oojim, to see his father; and having heard of Abdool since his arrival, was desirous to see him. Abdool went, and found the sons of Molwee Umjud, and several of the heads of the city, seated there, and the volume of Mahomedan Traditions lying before them. On seeing Abdool, they advanced with kindness to meet him; and the Hukeem's son, who has attended on many mussulmen as a disciple, inquired after his health. Abdool inadvertently replied, that, by the grace of our Lord Jesus Christ, he was better. All present frowned, and said, "That's an infidel speech. You should not have so said. Jesus Christ is truly a Frophet, but not GOD; and it is idolatrous to call him so." Abdool replied, "It would be infidelity in a Christian to call Christ merely a Frophet. If Christ is like other Prophets, what advantage have Christians? A Frophet has no power to forgive sins; but our Saviour Jesus Christ has power to forgive sins. It would be stupidity to compare him with mere Prophets." They asked, "By what argument do you prove his power to forgive sins?" Abdool answered, "By the Gospel;" and taking a copy from his man Dubel Messeeh, he read the ninth chapter of St. Matthew: they all listened attentively, and shook their heads in silence. At last the Hukeem's son, a very superior man, said, "If that is the original Gospel, and no wise corrupted or interpolated, you are right." Abdool wished, if any of them desired a copy of the Gospel, to give them one; but they were all ashamed to receive one. Soon after, the Hukeem Hyder'ooddeen, fearing such discourses should weaken his influence, and that some disagreement might arise, kindly dismissed Abdool. He had scarcely reached home, when a fever seized him till midnight, and then went off.

Jan. 5. *Thursday*. Abdool, from



weakness, was not able to conduct the service, which was, therefore, performed by Inayut Messeeh. Afterwards, Inayut brought the book for the lessons to be appointed. While Abdool was arranging them, Molwee Rownic, and Moonshee Meer Ulee, with three of their followers, came in. After salutation, they sat down, and said that they had heard of Abdool's Apostacy, from Mahomed Kulee Khan, in Moradabad; and, having come to Agra on business, they had determined to ascertain his uncleanness, by a personal inquiry. Abdool answered, "God bless you, who have taken such trouble for a poor sinner like me, who has no refuge but in Christ!" One of them replied, "God has not made such a shameless fellow as you, upon the face of the earth." Abdool said, "You say true: I am even worse than you describe." On a sudden they said, in a milder manner, "How will you answer this to God?" Abdool replied, "It is most true, I know not what I can answer; but I hope in the word, that the Lord Jesus Christ himself has spoken, *I came not to call the righteous, but sinners to repentance.* I firmly trust, that He, and not another, shall answer for me a sinner. His grace is universal, and he casts out no one from his presence; neither, I trust, will he dismiss me in despair." When they heard this, they rose and departed, and said, "God give you understanding!" Abdool answered, "Amen!" In the evening, several friends and all the native Christians assembled, when the church service was performed. At evening, a perspiration broke out on Abdool, and relieved his fever, so that he rested well.

Jan. 6. *Friday.* In the morning, according to custom, church service was performed, and the school children set to their occupations. Abdool's nephew, Moghul Beg, with his son, came to obtain some intelligence of Mr. Corrie. A note arrived from Lucknow, which related that Munsoor had arrived there, and was gone on toward Calcutta.

Jan. 7. *Saturday.* After service,

the children of the Loparkee Munde School came to the Kuttra to be examined: at twelve o'clock all were dismissed. Abdool employed himself on his Sermon, and Nuwazish Messeeh and Inayut Messeeh in collating the copy of Isaiah and the other prophets, which Nuwazish had made for himself.

Jan. 8. *Sunday.* At 8 o'clock, several friends with their wives and children, and all the native Christians, men and women, attended service. At three o'clock they assembled again; and, after service and a sermon, returned home.

Jan. 9. *Monday.* In the morning, Abdool was waiting the assembling of the congregation, when a man from Saleh Dhurum Das came, and said that the Saleh's son, who considered himself a prodigy of correctness and religion, was waiting to see him. Abdool promised to go after prayers. Before prayers were over, another man came, and, seating himself in a corner, observed what was going on. At last he said, "Certainly, what the Gospel says is true, and what is therein written is indeed Godliness." After prayers, Abdool joined the messenger. They went on, conversing, till they came to the Saleh's house. On entering, they found the young man, very well dressed, sitting at his ease on a carpet, reclining on cushions, and several Fakeers of the Jogee tribe sitting, like so many oxen, with their naked bodies rubbed over with dirt; and a very fat one among them, singing out, like the braying of an ass, from a book which he held in his hand. Abdool asked who they were. The young man answered they were mortified Fakeers. Abdool replied, that they did not grow so fat on austerities: these seemed well-fed, and at their ease. The company laughed, and commenced a disputation, with arguments founded on reason. Abdool gave such answers as appeared proper, and all were attentive. After three hours he retired.

Jan. 10. *Tuesday.* Two Roman Catholics attended service; and when it was over, began to question concern-



ing this way; and said, "It seems very wrong to us that you pray without the mediation of the Virgin Mary, who is the Mother of God, and without whose intercession no prayer can be acceptable." Abdool set the Gospel before them; and said, "If the mediation of the Virgin is to be proved from the Holy Gospel, be so good as to produce the passage." They said, "There is a book called 'The Mirror of Holiness,' in which it is written that the virgin was also born without sin." Abdool answered, "This is some fetch of your Padres. I presume 'The Mirror of Holiness' is written by some of your priests." They assented; and brought a number of vain unfounded arguments, and said that the Pope had lately composed a prayer, and had circulated it, which whoever should read, the sins of seventy years should be forgiven him by God. On hearing this, all who were present laughed, and said that could never be.

(To be continued.)

#### SOUTH SEA ISLANDS.

The intelligence received from these islands continues to be interesting. The London Missionary Society, which seemed so long to bestow labour in vain on this missionary station, are now gratified with the appearance of an abundant harvest. The Directors have lately sent out *eight missionaries* to meet the increasing demand for religious instruction. Their names are Threlkeld, Ellis, Orsmond, Barff, Darling, Platt, Williams, and Bourne.

The Rev. Mr. Marsden in a letter to the Directors, dated March 6th. 1816, states that not less than 700 natives were attending the school of the Missionaries at Eimeo. A Sydney Gazette also mentions the sudden increase of the schools from 50 to 60, which had usually attended, to that number; and adds: "Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they borrow occasionally,

and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the Islands. Some of the opposing chiefs, with the priests and their followers, endeavour to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall."

The latest account from the islands and most highly gratifying, is contained in the following extract of a letter from the Rev. Mr. Marsden to the Directors, dated June 7, 1816.

"A vessel has just arrived from the Society Islands, but has brought no letters for me or for your Society: they are on board another vessel which is not yet arrived.

"I have seen a letter from Mr. Davies to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel, and others who have come in her, on the subject of the mission, and all accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the Gospel seems to be almost universal. I think we have never read, since the Apostles' days, of the Gospel spreading in so wonderful a manner as it has done lately in these Islands. Pomare is become a great man and a pious Christian; and shows the work of grace to be real from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which has had the most happy effect upon the minds of his enemies, as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.—*Panoplist*."

# DOMESTIC INTELLIGENCE.

## SABBATH SCHOOL SOCIETY.

On Tuesday the 8th inst. a Society was formed in this city for the purpose of promoting Sabbath Schools. A general invitation was previously given in the public prints to those who were friendly to such an institution of all denominations, to unite in this benevolent work; and we are happy to state, that members from each of the Congregational, the Baptist, and Methodist Societies, have cordially and harmoniously enlisted in this work of love.

The following Officers were elected for the ensuing year:

Hon. James Hillhouse, *President.*

Hon. Simeon Baldwin, *Vice President.*

S. J. Hichcock, Esq. *Secretary.*

Mr. Charles Sherman, *Treasurer.*

Stephen Twining, Esq. *Deacon*  
Charles Bostwick, Rev. Henry Lines,  
Mr. Isaac Gilbert, Doct. Jonathan Knight, *Directors.*

The Ladies of New-Haven, whose philanthropy has called this Institution into existence, have the power of electing their own Officers and making their own arrangements, while they co-operate and constitute an important part of this Society.

## MARINE BIBLE SOCIETY OF NEW-HAVEN.

Information having been circulated, that there would be a meeting at Mr. T. Atwater's Tavern at the head of Long-wharf, on Friday, the 4th of July, 1817, with a view to the formation of a Marine Bible Society, a very respectable number of gentlemen of various religious denominations attended.—

The Meeting was opened with prayer by the Rev. Ward Safford, Corresponding Secretary of the New-York Marine Bible Society.—

Elias Shipman Esq. was called to the chair, and Timothy Bishop was appointed Secretary.

The object of the meeting having been stated:

*Voted*, That it is expedient to form a Marine Bible Society.—

It was urged with much force, that a So-

ciety upon the plan of, and in connection with the Marine Bible Society of New-York, would be enabled to act with the most efficiency.

A prostration of all sectarian feelings, and the most perfect unanimity, characterized the proceedings of this meeting; and the following Constitution was unanimously adopted:—

### Constitution.

1. This Society shall be styled the Marine Bible Society of New-Haven, Auxiliary to the Marine Bible Society of New-York.

2. The sole object of this society shall be, to encourage the circulation of the Holy Scriptures, without note or comment, among Seamen. The only copies in the English language to be circulated by the Society, shall be of the version in common use.

3. Every person who shall subscribe not less than one sixteenth of a dollar per month, shall be a member of this Society; and any person who shall subscribe and pay at one time not less than ten dollars, shall be a member for life.

4. Each subscriber shall be entitled to the amount of his subscription in Bibles at cost, provided it be equal to the price of one or more copies.

5. The business of the Society shall be conducted by a President, four Vice-Presidents, a Treasurer, Secretary, and twenty Managers; five of whom shall be a quorum to transact business. They shall meet at least once in three months; shall call special meetings of the Society, make bye-laws for their own government, and fill such vacancies as may occur in their own board.

6. The annual Meeting shall be held on the first Monday in April in each year; when the Officers and Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

7. No alteration shall be made in this Constitution, unless it be proposed by the Board of Managers and agreed to by the Society, at an Annual Meeting.—*Herald.*

### Officers.

Elias Shipman, Esq. *President.*

Capt. James Goodrich, 1st. *Vice-President.*

Mr. Andrew Kidston, 2d. *do.*

Mr. Isaac Gilbert, 3d. *do.*

Rev. Henry Lines, 4th. *do.*

Mr. Elihu Sanford, *Treasurer.*

Mr. Timothy Bishop, *Secretary.*

*Managers.*—Captains John Miles, Frederick Lee, Elnathan Atwater, Daniel P. Auger, Solomon Collis, Thomas Ward, Tyler Hemingway, Andrew Davis, Samuel B. Ingersoll, Wm. L. Clark, Daniel Truman, Aaron N. Ogden, Henry Denison, and John Rowe,—Messrs. Russel Hotchkiss, Jacob Wolf, Ezra Hotchkiss, Samuel Langdon, Lemah Dunning and Jehiel Forbes.



BIBLE SOCIETY OF PHILADELPHIA.

From the *Ninth Report* of the Bible Society of Philadelphia it appears, that there have been issued by that Institution during the past year, 1850 Bibles, and 3500 New Testaments, for gratuitous distribution; and that 9017 Bibles and New Testaments from their small stereotype plates, and 1250 New Testaments from their octavo plates have been sold to different Societies and Associations. These make the aggregate number of Bibles and New Testaments, published by the Society since its institution to be 76,850.

Great benefit has resulted from the establishment of Bible Associations in that city and its suburbs. They have been highly useful, not only in distributing the sacred oracles to many destitute families, but have also added considerably to the funds of the parent institution.

A donation of one thousand dollars was during the year received by the Society, from the executors of the late Robert Montgomery, Esq. and one of five hundred dollars from the Female Bible Society of Philadelphia.

The octavo plates for the Old Testament have recently arrived from England.

PHILADELPHIA FEMALE BIBLE SOCIETY.  
*Extracts from the Third Report, March 26, 1817.*

According to the Treasurer's Report, \$1443,31 have been received, and \$1305,49 expended.

Six hundred and fifty Bibles have been disposed of; of these, fifty have been of the large Octavo Bible for aged persons.

We are exhorted to "stir up the Gift of God that is in us." What is this precious gift? is it not the grace of our Lord Jesus Christ, which is given to every sincere believer who seeks for it; given as our monitor, guide, support and comfort? But to whom is this blessing given? who are the petitioners? Certainly those who have heard the gospel promises.—But there are many who have never heard of

them; and "how shall they hear without a preacher?" The Bible itself, in the full force of divine power must be the preacher sent. On us it is incumbent to act as the missionary of the most High! and by bestowing the Bible, we best fulfil the duty of a missionary. It will penetrate where a preacher can never reach; it will reach, where he cannot be heard; it will reprove, alarm, advise, and console in solitude, where no passion, no prejudice can interfere to drown its voice. Of those Bibles millions may be sent forth, and *that Volume*, conceived in the councils of eternal mercy, containing the wondrous story of redeeming love, and blazing with the lustre of Jehovah's glory,—that Volume, pre-eminently calculated to soften the heart, sanctify the affections and elevate the soul of man, may, by the exertions of a few females, be conveyed to those abodes which have never been illumined,—to those regions, where its glad tidings have never been proclaimed. If more is necessary to be adduced, permit the Managers to revive to your recollection, an address of a respectable clergyman of our own city, in which he thus describes the benefits which may result from the donation of a single Bible. "The poor man to whom it is given, reads it in his family; its divine light beams upon his soul—he feels its converting power—he becomes a new man—a Christian: he sets up the worship of God in his family, and instructs his children in the knowledge of the holy Scriptures; he dies in faith,—his soul ascends to heaven, and there, among its glorious inhabitants, he praises God for the gift of a Bible. His children, imitating his pious example, and feeling the power of Divine Truth on their hearts, erect family altars to their God; their children follow the same example, and thus a stream of piety, issuing from the gift of a single Bible, may, in the course of time, flow through a thousand families; and in the last day, *the Universe* may be astonished at the beneficial consequences, which infinite wisdom and divine

sovereignty may connect with a single act of christian charity. Who is not affected by this thought? Who is not ready to exclaim—I will make the experiment—I will give a Bible to the poor man and his family."

Illustrative of this, is the following authentic recital: A member of this Society, in visiting the poor to distribute "the heavenly treasure," met with a female in bad health, who had been awakened to a sense of her lost state by nature, and was anxiously seeking that peace "which the world cannot give:" she was too poor to purchase a Bible, but by a providential occurrence, she met with one leaf of the New Testament, containing the third chapter of St. John's gospel; this single leaf of God's precious word was her only comfort through all her trouble of mind and distressing sickness: this leaf had been so frequently read, that her memory perfectly retained every word of it, and her remark was, that if a portion of the Bible was precious, what a treasure must the whole be! A Bible was then given to her, and received with the greatest thankfulness.

Some weeks after this interview, the lady (who had bestowed this best of gifts) received a visit from this grateful person, who, with tears of joy, expressed her thankfulness for the invaluable present she had been favoured with, stating, that in reading it, the Lord had blessed her, and filled her soul with joy and peace in believing. She added, that through her prayers and the reading of this holy word of God to a dying child, the means had been blessed, and the child departed with a joyful hope of an happy immortality beyond the grave. On another occasion, the same lady had her attention arrested as she passed a small hut, by hearing the voice of prayer:—it was evening; she approached the door, and heard distinctly thanksgiving ascending to the Almighty for the benevolence of those ladies who had established a Society for distributing the word of God to the poor. The prayer evidently

alluded to the conversion of the individual through the instrumentality of one of those Bibles.

#### ALBANY BIBLE SOCIETY.

*Extract from the 6th Annual Report  
February 7, 1817.*

The last year will ever be distinguished in the history of the charitable efforts of the age. We have seen the American Bible Society established, with an unanimity only equalled by the unrivalled wisdom of its Constitution, and the liberal spirit of its provisions. This grand Institution, embracing Christians of every denomination, is calculated to concentrate the charities and direct the energies of the western world. Its constitution is so balanced, that every sectarian spirit is withered by its operation, and party is lost in the perfection of its character, and the immensity of its objects. The Albany Bible Society, represented in the convention which established this best and most useful Institution in our land, has increased its own importance, and will facilitate its operations, by having become a constituent member of the Great Bible Household.

American Christians will now act in concert. They will form one grand body of union, strength, and firmness. Local Bible Societies were but stars in the great and moral hemisphere, and though shining, still showed it was but night; they are now collected into a sun producing day, and its light will visit and cheer the darkest corners of the earth.

The multiplication of Bible Societies in this state since the formation of this Society, has circumscribed the limits of our fields of labour. Notwithstanding, we have distributed the past year 769 Bibles, and 110 New Testaments. A part of these were sent to Detroit, to be distributed under the direction of Mr. Monteith. We have heard from him that they were much needed, and that they had been thankfully received and usefully disposed of. He has secured to the army



in that place the privilege of reading this precious word, and at the same time effectually prevented the soldiery from selling or destroying it. He has been assisted by some of our distinguished officers on that station. Since our Bibles were received, a Society has been formed at Detroit, and it is believed that that destitute and important section of our country will now be fully supplied.

Several copies have been also sent to Essex County, and have been judiciously distributed through a very destitute region.

The Treasurer's account is subjoined. His disbursements the last year amounted to \$1388 25. He has now on hand \$413 25; and 220 small and 48 large Bibles, and 239 Testaments.

FAYETTEVILLE AUXILIARY BIBLE SOCIETY.

*The first Annual Meeting of this Society, was holden at Fayetteville, (N. C.) on Thursday the 12th June, 1817.—The Board of Managers have transmitted to the American Bible Society, the sum of \$150.*

The following are Officers for the ensuing year.

Rev. Jesse H. Turner, *President.*  
 Rev. Joseph Travis, *Vice-President.*  
 George M'Neil, *Recording Sec'y,*  
 Rev. Colin M'Iver, *Corres. Sec'ry.*  
 William Warden, *Treasurer,*  
 Thomas D. Burch, *Librarian.*  
 Paris I. Tillinghast, Sen'r }  
 Dolphin Davis, }  
 Elisha Stedman, }  
 John Huske, }  
 Rev. John H. Pearce, }  
 Edmund Blake, }  
 Robert B. Edwards, }

Managers.

*Extract from the first Report.*

The Board of Managers of the Fayetteville Auxiliary Bible Society, in presenting to their Constituents, a Report of their proceedings during the past year, whilst they regret, that they have not, as yet, had it in their power, to furnish the destitute with the word of life, for want of the necessary

means, feel nevertheless, much encouraged by the consideration, that the cause in which they are engaged, is one, on which they may calculate with certainty on the smiles of Heaven; and by the pleasing conviction which the prospects now before them produces, that the preparatory steps they have taken, have laid a solid foundation for communicating the light of Divine truth, to vast multitudes who now sit in darkness and the shadow of death. Obstacles beyond the control of the Board, have hitherto retarded those active operations in which they have earnestly wished to be engaged; but the animating prospect now presents itself, of soon seeing these obstacles removed; and of beholding this Society actively co-operating with the many benevolent institutions of this kind established in these United States, in gladdening the hearts of thousands. The obstacles to which your Board refer, are, a want of funds for the purchase of Bibles; and the difficulty of obtaining Bibles from the Stereotype Press of the American Bible Society;—the plates of that institution not having been finished until very recently. As the first article in our Constitution defines the sole object of this Society to be, that of "*aiding the American Bible Society in circulating the Holy Scriptures more extensively,*" your Board made it their first care, to open a correspondence with the parent institution; and to solicit their patronage and protection, your Board have been so happy as to succeed; and they feel a pleasure more readily conceived than expressed, in beholding this Society numbered among the Auxiliaries of an institution, which this our highly favoured nation views as an inexhaustible fountain, whence are expected to flow, blessings incalculable to generations yet unborn. At a very early period after this Society was organized, your Board caused the following Circular Letter to be published, and circulated extensively in various parts of the state, accompanied by a copy of our Constitution:

“DEAR SIR,—A National Bible Society has been lately established in the City of New-York, the object of which is, the more extensive diffusion of the word of God, *“without note or comment.”* This is regarded as an object of very great interest by almost all Christians of every Religious denomination throughout the union. The undertaking is a mighty one, and requires the combined exertions of all the friends of Zion, to bring it to a favourable issue. This, then, is to inform you, that an Auxiliary Society has been lately formed, and regularly organized in the Town of Fayetteville; and to request your aid and patronage. We annex a copy of our Constitution, that you may fully understand the principles by which we are governed. Your exertions will be thankfully acknowledged, as well as published to the world, in our Annual Reports. We beg that you will make a return as speedy as possible of what you have done, designating the names of Subscribers, and distinguishing the Sums given, as they may be Annual Subscriptions, Life Subscriptions, or Donations. Let your returns be made to our Recording Secretary, living in this town.

By order of the Managers,  
Signed, “J. H. Turner,” Pres.  
“George T. Hearsey,” Rec. Sec’y.

#### NEW-HAMPSHIRE BIBLE SOCIETY.

##### *Extract from the Fifth Report.*

In fulfilling the trust which has been committed to your executive officers, they have purchased, during the last year, 800 Bibles and 1000 Testaments. The whole number purchased for the Society since its commencement in 1812, amounts to 4700 Bibles, and 1500 Testaments, making a total of 6200 copies.

Your Board have also appropriated, the last year, the sum of \$400 for supplying some of our brethren with the Scriptures, in the south western region of the United States. The above sum has been transmitted to Mr. Ralston,

the Treasurer of the Philadelphia Bible Society, and invested in Bibles of their stereotype impression; of which one half were forwarded to the Louisiana Bible Society, and the other half to the Connecticut Reserve Bible Society.

From the Treasurer’s Report it appears that the balance on hand at the close of the year, (Sept. 1815,) was \$1422 89—the amount of receipts to Sept. 1816 was \$1140 85. The amount disbursed during the last year \$1415 24, leaving a balance in the Treasury of \$1148 50.

From the Boston Recorder.

*Extract of a letter from the Rev. Mr. Hebard, Minister of the Congregational Society in Brandon, Vt. to a friend in this town, dated June 12.*

Dear Sir—Soon after you left Brandon, an increasing attention to religion appeared, and a few hopeful conversions took place during the summer. About the first of October, an unusual earnestness in prayer, was manifest in the church, the happy precursor of that most interesting inquiry, “What shall we do to be saved?” Conferences were requested—appointed—and well attended. As the attention increased, meetings were multiplied, till they became as frequent as the evenings of the week, and even more so, for sometimes on the same evening conferences were held in different parts of the town. About this time, a few youths obtained a hope, and the awakening became general among all classes. A concert of prayer was attended at different places every Sabbath morning; and it was in a high degree animating to meet thirty or forty persons at my house, *before sunrise*, on that holy morn on which our Lord rose so early, to pour out mutual supplications to Him whose ear is ever open to the prayer of the humble, and whose arm bringeth salvation to the perishing. Many children were awakened, who held a meeting at my house every Monday evening, to receive instruction and encourage each other to trust in Him,



who once took up children in his arms and blessed them. On the 6th of December, a general conference was appointed, and very fully attended.—Several there related the exercises of their minds, and “what God had done for their souls.” Some who rose to sing in the progress of the religious services, became so much affected that they were obliged to sit down, overwhelmed with the solemn truths they began to utter. The scene was impressive and solemn—for God was evidently there. The work progressed rapidly. Fifteen or sixteen obtained hope in a single week. Backsliders were restored from their wanderings. Some who had long sat in darkness, were made to rejoice in the light, and to shine like gold purified. On the first Sabbath in January, 29 were admitted to the Church—an interesting and delightful season—we felt that Jesus was in the midst of us. Since that time, many more have united with us, making in the whole, 84 since last October. Considerable additions have been made to the Baptist and a few to the Methodist church.—In the whole, we think that about 150 have hopefully passed from death to life. What the Lord has yet in store for us we know not. We hope indeed for further manifestations of saving power—but should we be disappointed, we will bless his name for “what our eyes have seen” already, and remember that “he hath a right to do what he will with his own.”

“Yours, &c. E. HEBARD.”

“P. S. There has been a general awakening in Castleton, Fairhaven, Westhaven, Hubbardston, Benson, and Pittsford, during the past winter.—Probably more than a thousand souls have been hopefully born again, in the County of Rutland, within 6 months last past.”

*Extract of a Letter from a Lady in Connecticut, to her friend in Baltimore, dated, Hebron, June 27, 1817.*

“My mind is filled with wonder and admiration in contemplating the

change which has taken place here during my absence. Will you not rejoice with me, my dear friend, to hear that the Lord has visited your native place with the special influences of his Holy Spirit. To witness such a contrast, in a place proverbial for its stupidity and disregard of religion, is truly astonishing; and we may well adopt the language of inspiration, and say ‘It is the Lord’s doings and marvellous in our eyes.’

“So eager have the people been for instruction, that Mr. Bassett’s (the minister of the Society) time is almost wholly devoted to them. I have feared his health if not his life would be the sacrifice, his labours are so great. About thirty-seven have made profession of their faith in Christ; and many more will probably come forward soon. We have reason to hope the reformation is not declining.”

*Christian Messenger.*

*Hamden, June 6, 1817.*

*To the Editor of the Religious Intelligencer.*

SIR,

Having been interested with the following particulars of a striking conversion, and thinking their publication might facilitate the cause of experimental religion, I have ventured, dear Sir, to submit the account to your consideration. The subject is a living female character in the state of New-Jersey, and lately gave the account to the gentleman from whom I received it.

SARAH COLEMAN.

I was brought up in a religious family, had some few serious impressions while young; but they were not lasting. When I was about seventeen years of age, there was a revival of religion in the town of my residence, which added thirty or forty persons to the church. I then felt somewhat sensible that I was a sinner, which created anxiety of mind. The idea of being unreconciled to God made me anxious for months, when I had an apparent change of feelings. Though I had not experienced the wickedness

and deceitfulness of my heart, and my enmity to God and holiness; yet from my feelings I thought I had embraced true religion—thought that I loved God and his people. Under these impressions I joined the Presbyterian church in the place where I lived, verily believing that I was a Christian. Some time after this, upon reflection, I had reason to believe that I had been deceived, becoming fully sensible that my heart and affections were set upon the pleasures of this world, rather than on God and religion. I was anxious to improve all the means of grace, hoping that I might yet experience a change of heart. This conviction occasioned unhappiness of mind, and a kind of warfare between my conscience and the wicked inclinations of my heart, which in a great measure robbed me of the enjoyment of life for nearly six years. After this there was another outpouring of the Spirit in the town, which deepened my impressions.

One day, as I was walking alone in the garden, I had a particular conviction, that at the sacramental table I had no enjoyment of Christ, as I had heard Christians speak of having. I immediately felt my heart rebel and murmur against God, thinking what benefit has Christ been to me? I then instantly felt a great and awful sense of the attribute of his justice, levelled against me without a Saviour. I saw myself at once a guilty sinner, arraigned before the awful bar of God's justice. Then sudden and great realities of the eternal world made me, like Belshazzar, to tremble. I could no longer stand, but sat down on the ground nearly an hour; in which time my mind was overwhelmed with agitations and distress. I knew not what to do or where to look. I felt myself to be in the immediate hands of God. As soon as I realized myself to be in his hands, I felt at once an enmity to him and to all good. This high degree of conviction continued (excepting intervals) for nine months; during which time I was overborne with fearful apprehensions of God's

wrath, fully realizing that it would be perfectly just in him to make me everlastingly miserable for my sins of heart and opposition to holiness. I had almost a constant sense of my enmity of heart towards God, and at the same time fully convinced of his infinite purity and holiness, and that it was entirely just that I should be an everlasting monument of his righteous displeasure against sin and rebellion. I felt his justice to be as much pointed at me as though there was not another sinner in the universe, and my heart rose in most awful opposition and enmity on account of his holiness, and that alone. I had a keen sense of the purity of his law and character, and of the unchangeableness of his nature, which pierced my soul and greatly distressed me; still I had no relenting of heart. I felt opposition not only to the power and justice of God, but to the mercy of God offered in the Gospel of Christ: although the thought of going to hell and lying forever under his wrath was inexpressibly distressing; yet I felt my heart wholly opposed to the terms of salvation, the mercy of God in Christ, as I was convinced that this mercy was in consistency with his justice; that it was a holy attribute of God. I clearly saw that He had a just claim to my love and service; that I ought to love him with all my heart and soul, &c. and my neighbour as myself. I felt much opposition to the sovereignty of God. At last I became a perfect atheist, wishing there was no God to punish sin. I even wished the power of destroying this holy Being. In this awful situation, shut up in the prison of despair, under condemnation, waiting, and expecting when I died to be made a spectacle of divine justice before an assembled universe, I continued for nine months. After this period a realizing sense of these things subsided; though I retained a continual sense of being under condemnation, and fully expected to realize the horrors of hell; yet my agitation had ceased. Thus I remained for about six years. On a certain Sabbath, hearing a sermon

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from Prov. i. xxiv, xxv. "Because I have called, and ye have refused," &c. I received new impressions. I had for the six years preceding verily believed that it was decreed I should be damned; but hearing the preacher observe that there was no decree to keep any from heaven who was willing and disposed to repent and believe on Christ, and that there was no sin too great for God to forgive; that he could save the chief of sinners; I felt my heart relent as I had never done before; and for the first time during the space of six years and nine months, realized that God could pardon the chief of sinners. After returning home I resorted to the Bible, in hopes to find comfort from God's word. On opening it, I found the words of Isaiah, "The bruised reed I will not break, and the smoking flax I will not quench," &c. By reading these words, I felt more encouraged. I seemed to hear a whisper, saying, "come unto me, for I have redeemed Israel; I am Almighty to save." Being so great a sinner I was tremblingly afraid, and dared not at once to venture. But contemplating my ruined condition, and being assured that Christ was the only hope of a poor sinner, I was encouraged to pray. The words I made use of in prayer, were the words of the poor publican in the Gospel, "God be merciful to me a sinner." In these words I seemed to breathe out my whole soul unto God. I repeated the words many times with great earnestness, begging for the pardon of my aggravated sins. I immediately found that I could trust in Christ, and was relieved from the bondage of fear, and a spirit of love and liberty seemed to take entire possession of my soul. I now felt a perfect willingness and desire to dedicate myself wholly unto God. All my slavish fears had vanished, and I felt myself completely safe in the arms of the Almighty Saviour. Christ seemed indeed a rest to a wearied soul; a sweet refreshing hiding place. O what enrapturing views succeeded of the glory of the divine character! How aston-

ishing did the love and mercy and condescension of God seem! How was my whole soul drawn forth in admiring love and gratitude! This love to God and my fellow creatures has continued in my heart, with an unshaken trust and confidence in the power and grace of God to uphold and preserve me unto his heavenly kingdom.

#### COLONIZATION SOCIETY.

##### *To the People of the United States.*

The Board of managers of the American Colonization Society being about to enter upon the prosecution of the great objects of the Institution, beg leave to address their countrymen upon this important subject.

The first duty to be performed is to obtain unquestionable information upon several most essential points, which will not only enable the society to pursue its future measures with certainty, but may also justify the government in affording its co-operation in a way most conducive to the success of the object in view. To effect this we have perceived the necessity of engaging a competent person to visit the settlement of Sierra Leone and other parts of the Continent of Africa, and probably also to spend some time in England.

For these and other purposes, it becomes immediately necessary that the society should call upon its friends and ascertain what extent of funds may be expected

The Board do not think it necessary to comment upon the many and obvious benefits that may result from the labours they are engaged in.

The love of our own country, and benevolence to the cause of our suffering fellow-men, conspire to offer the most persuasive motives. To these are to be added the far higher and more animating inducements of being the instruments of a gracious Providence in dispensing the light of Christian hope and joy over a benighted and important portion of the earth.

The Board therefore call with confidence upon their countrymen and fellow Christians that liberal aid to

their designs, in reliance upon which  
this association was formed.

BUSH. WASHINGTON, *Pres't.*

#### BIBLE CAUSE.

*Extract of a letter from a gentleman in  
Edinburgh to his Correspondent in  
Princeton, N. J.*

"Our last accounts from Russia are most encouraging. The appearances in the character of the Emperor are more and more favourable. He lately asked the Prince Galitzin, why he did not go on faster with the Bible Society, adding, "what do you want? Money? It is at your service—would my personal attendance at the meetings of your Committee promote the cause? I will attend most willingly." By the last letters from Mr. Henderson, who is at present at Petersburg—he says the Russian Bible Society is distributing the Bible in twenty-five different languages. That in consequence of the Russian envoy at Constantinople taking a warm interest in the Bible Cause, copies of the Word of God are pouring into the various islands in the Archipelago. The envoy at Constantinople conducts the correspondence with the Bible Society personally. In the Russian army too a great interest has been excited about the dissemination of the Word of God."

*For the Religious Intelligencer.*

#### THE DAWN OF THE SABBATH.

The orient blushes, the meek dawn appears,  
To smile into lustre the night's sullen tears;  
The star of the morning obscurely decays,  
And the western hills glow with the first eastern blaze.  
'Tis the dawn of the Sabbath; how mild and serene;  
How soothing, exalting, enrapturing the scene;—  
'Twas thus the first light o'er the universe hung,  
When creation arose, and the morning stars sung.  
And thus o'er Judea, the twilight had stray'd,  
When an Angel from Heaven in lightning array'd,

Burst the tomb, whence the Sun of right-  
eousness rose

To illumine a day that never will close.

O, welcome sweet dawn! thy wondrous  
record

Of the birth of a world, and the rise of its  
Lord,

Swells the songs of the bless'd with strains  
too sublime,

For mortals to reach in the periods of time.

Yet struck by thy light, like the fabulous  
lyre.

That gave its sweet notes to the first east-  
ern fire,

My heart's strings respond to thy soul-  
cheering ray,

And its Orisons pour at the dawn of the day.

As erst at thy dawn, from the grave's dark  
abode,

The Saviour triumphant ascended to God;  
O thus may my thoughts as thy glories  
arise,

On the wings of the morning ascend to the  
skies.

Great Lord of the Sabbath, tis thine to con-  
troul,

To awaken, enliven, enlighten the soul;  
O may thy good Spirit from me ne'er de-  
part,

'Till the "day star" of glory arise in my  
heart.

Z.

#### Ordination.

On the 18th ult. the Rev. Samuel Clark, was inducted into the ministerial office at Princeton, Ms. The Rev. Mr. Bede, of Wilton, (N. H.) made the Introductory prayer. The Rev Mr. Pierce, of Brookline delivered the sermon from 2 Timothy, ii. 24. The Rev. Dr. Bancroft, of Worcester made the consecrating prayer. The Rev. Dr. Ripley of Concord gave the charge. The Rev. Mr. Capon, of Sterling, presented the fellowship of the churches; and the Rev. Mr. Thayer, of Lancaster, concluded the service with prayer.

#### CHRISTIAN OBSERVER.

The Numbers for January and February 1817, of the *New-York Edition of the Christian Observer*, are received at this Office, and ready for subscribers.

Those who wish to become subscribers for this invaluable work, can be supplied regularly at this Office, free of postage.—The work is executed in a superior style, and will be published without delay as fast as it is received from Europe.—Price of the New-York Edition, 4 dolls. and 50 cents, payable on delivery of the sixth number, or 4 dollars, if paid on delivery of the first number.—No subscriptions taken for less than one year.